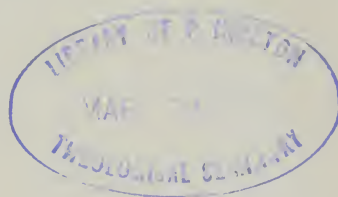


The
CHRONICLE
of the
LONDON MISSIONARY SOCIETY

1934



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THE CHRONICLE



DECEMBER 1934 PRICE 2^D
LONDON MISSIONARY SOCIETY

ANNOUNCEMENTS

The RegisterDepartures

Mr. J. H. Conolly, returning to Tananarive, per s.s. *Chantilly*, from Marseilles, October 11th.

Mrs. T. C. Witney, returning to Salem, per s.s. *Mashobra*, October 13th.

Rev. H. S. Wightman and his fiancée, Miss Carol Eddy, and Miss D. G. Rook, fiancée of Rev. F. H. Brown, of Bellary, proceeding to South India, per s.s. *City of Simla*, October 20th.

Mrs. J. B. Tayler, returning to China, per s.s. *Saarbruechen*; Dr. H. Lefever, appointed to Travancore, Mrs. H. F. Miller, returning to Calcutta, Mrs. Hurst and two children, proceeding to Australia, per s.s. *Strathnaver*, November 2nd.

Deaths

SMALL.—On September 18th, at Shanghai, Philip John Small, aged 2 years.

LAWRENCE.—On October 12th, at Aberdeen, Jessie Lawrence (née Leslie), widow of the late Rev. W. N. Lawrence, formerly of Papua.

Prayer Meeting

The monthly Prayer Meeting will be held at the Mission House at 5.30 on Friday, 21st December. The leader will be Rev. Leslie Artingstall, and Rev. T. Cocker Brown will be present to speak of matters calling for special prayers. The Prayer Meeting ends by, or before, 6.30, and it is hoped that many friends will find it possible to be present.

Contributions

The Directors gratefully acknowledge receipt of the following anonymous gifts: Glasgow, £10; Scotland, "Two Sisters," 10s.; Golders Green, 10s.; London, "K," £10; Wakefield, £1; London, "Advance," £10; "A Child of God," £5; Two Friends at Camberley, 5s.; "For Conscience Sake," 6d.; A Friend (N10044), £2; Anonymous (N10025), £3; "For the Funds of the L.M.S.," £2.

Wants Department

The Rev. F. A. Rumpus, of Cuddapah, thanks the anonymous Dewsbury donor for a welcome gift.

Wayside posters and lanterns and slides of Life of Christ are much wanted for help in Evangelistic work. Other needs are red-letter marked New Testaments, big bags for Bible-women, flannel bed-jackets, babies' socks, stocking vests, cheap dolls, knives for boys, and very many hospital requirements.

Friends sending out parcels are advised to write first to Miss New, Hon. Sec., Wants Department, Livingstone House, 42, Broadway, London, S.W.1, who will also send the leaflet, "The Helping Hand."

Luncheon Hour Talks

The last of the luncheon hour talks, at the Memorial Hall, 1 to 2 p.m., in this series, is on Wednesday, December 5th. All men are welcome. The speaker is Mr. Henry J. Cowell, and the subject, "Robert Louis Stevenson and Missions." This should be a specially interesting occasion, as it coincides with the 40th anniversary of the passing of R. L. S.

These luncheons will be resumed on Wednesday, January 30th, 1935. All particulars from Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, S.W.1.

Literature for Missionaries

It is easy to understand how welcome to our missionaries overseas are magazines and periodicals, especially when received regularly. Requests vary from *Punch* and *Illustrated London News* to the *Expository Times* and *International Review of Missions*, and include at least 120 different publications. Postage is only one penny per four ounces.

This literature is helpful in the mission stations, not only for recreation, but for work; and periodicals should be posted as soon after the date of publication as they can be spared, and not in quantities. Reading rooms are also supplied in many schools and colleges; students who read English, and writers of tracts and magazines in the vernacular, benefit.

Apply: The Hon. Sec. of Literature for Missionaries, 42, Broadway, Westminster, S.W.1.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary of our Stamp Bureau. Gifts of old and foreign stamps will be welcomed.

Figure Patience

Miss Effie Mann, Sunnyside, Trowbridge, has a supply of Figure Patience games ready for Christmas. They are sold at 3s. per set of 4 bags with rules, and the sale helps L.M.S. funds.

Universal Week of Prayer, January 6-13, 1935

We owe the custom of commencing each new year with a Week of Prayer to the World's Evangelical Alliance, which has for eighty-eight years without a break arranged this ecumenical observance throughout the civilised world for united prayer. It draws Churches and Missions together in prayer. It also makes for inter-racial fellowship, for the topics for daily prayer are used by Chinese, Indians, Africans, Arabs, Persians, and others, who have joined with European missionaries in prayer and intercession.

Copies of the full programme can be obtained from the World's Evangelical Alliance, 19, Russell Square, London, W.C.1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upward free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

PICTORIAL SURVEY

of some of the Projects for which the
London Missionary Society is responsible

PART IV - THE SOUTH SEAS AND PAPUA

The Samoan Scene

IT was in the year 1830 that the intrepid apostle of the South Seas, John Williams, first established the L.M.S. Mission in Samoa, which has become in many ways historic.

In 1930 there were great and joyous celebrations of the Centenary, which included the opening, free from debt, of a fine new memorial church, which cost £7,000.

Readers will remember that at that time Samoa was under a heavy cloud owing to what was known as the "Mau" rebellion against the New Zealand government. At least half the community was discontented and inclined to be sullen. But the Centenary celebrations changed the whole atmosphere. People of every section were irresistibly drawn to the happy and impressive ceremonies at various centres, and there forgot for a time their grievance in the common joy.

In the Samoan Group a large majority of the people are associated with the churches instituted by L.M.S. missionaries, and the much respected pastors and elders of these churches have it in their power to guide the whole population on right paths of progress. Two hundred of them are ordained ministers in charge of churches in which there are eight thousand members and thirty thousand other adherents. This is a great missionary Church, for scores of its former members have given their lives to the extension of the work in Papua.

The Samoan people are habitually lavish in the giving and sharing of their possessions. They have not been exceeded by any others in the spontaneous generosity with which they have contributed to the cost of the services of the Church among them, and, in addition, taken a share in maintaining missions to other people.



Samoa Pastors and Teachers taking part in the celebration of the Centenary of the arrival of John Williams.

In Summer Islands



The Mission House at Avarua, Rarotonga, Cook Islands.

FEW of the beckoning islands exceed Rarotonga in beauty. It is a particularly good specimen of the volcanic order of islands; the rugged grandeur of its mountain peaks and the variety and luxuriance of vegetation combine to present one of the most charming scenes to be found within any of the summer islands of the South Seas.

Though its existence had been known before, it was first placed upon the map by John Williams, who ranks as its discoverer; and it was here that his ever-astonishing feat of building a ship capable of long deep-sea trips was put into execution. It was here also that Papeiha the Raiatean teacher landed alone, and was so persuasive that in a year the whole population had turned from their idols and were nominally Christian.

The Cook Islands include many islets far-flung across the waters of the Pacific, and rarely visited; but upon this island have been concentrated the most striking events of the group's history. Williams was followed by the model missionary, Aaron Buzacott; two of the Gills ministered here, and at a later time James Chalmers

began his great career. More recently, J. J. K. Hutchin and Bond James have honourably led the people.

To-day, this great island is enlivened by the sounds and sights of modern industry, including a big wireless station and increased commerce with the greater world outside. There are about eight hundred Church members in the Mission, and a large number of boys and girls are under regular instruction.

This year a great pleasure cruiser arrived on a Sunday, and a few people tried to introduce dancing and sports to entertain the passengers. The Christian community, however, opposed it very strongly, and it was only when the Church Council made out a definite proposal, signed by all the members, which was presented to the manager of the steamship company and the Government agent, that the attempt to ignore the wishes of the general public was abandoned. People on pleasure cruises with money to spend have power to tempt the islanders away from their customary habit of Sunday worship. It is to be hoped that the resistance offered by the Rarotongans will receive the approval and support of every chivalrous mind.

Busy Beru—Gilbert Islands



Teachers, students, boys and girls of the Rongorongo Training Institution, Beru, assembled for Sunday morning service at the L.M.S. Head Station, Beru.

THERE may have been a time when it was plausible to compare the remote and comparatively small Gilbert Islands with the teeming millions of the Far East, and to urge the diverting of missionary effort to the latter. But the wonderful progress of the Islanders, and the increasing strategic importance of the Pacific would make such an argument untimely. And was not Tepeso the Lifuan right when he said (after being warned of the dangers of the Papuan work into which he was entering), "Wherever there are men, missionaries are bound to go."

The L.M.S. mission in the Gilbert and Ellice Island Colony is the newest in that succession of lighted beacons which are a fit simile for the ever-widening spread of the Gospel in Polynesia. For the story of the South Seas is a story of almost ceaseless expansion. John Williams first visited the Cook Islands in 1821, and Samoa in 1830. In 1849 the good news of Christ was taken to Niue, in 1861 it reached the Tokelau Islands, and four years later the Ellice Group. In 1870 another push forward was made and work was undertaken in the Southern Gilberts. Thus in fifty years the

good news had been taken to the island-groups stretching across some 2,000 miles of the Pacific. There were afterwards added in 1917 the Northern Gilberts, which were handed over to the care of the L.M.S. by the American Board.

The work in the Gilberts, the most recently undertaken, shows great progress. There are 5,728 Church members and 17,000 other adherents, and 3,664 children in L.M.S. schools. In the whole of the South Seas our L.M.S. churches have 20,000 members, 50,000 other adherents, 18,000 scholars, and 563 Pastors and Teachers.

In the Ellice and Tokelau Islands the work is under the care of eleven ordained Polynesians and sixty-six teachers. In the Gilbert Group there is now a well-established work under six British missionaries by whose labours the services of the Church, School and Dispensary are given to a sturdy and promising people. The fact that the missionary ship now gives most of her time to the Gilbert Islands will have the effect of drawing the attention of the rising generation increasingly to those interesting islands which owe so much to the diligence and faith of missionaries like the late Rev. W. E. Goward and his successors.

The Missionary Ship



Gilbert Islanders loading baggage.

TO many thousands the missionary ship *John Williams* is the project of the Society best and longest remembered. This comes about through the fact that three generations of Sunday scholars have been appealed to for the support of the ships, and large numbers of them probably have no other point of contact with the L.M.S.

For ninety years the children of our churches have done valiant work in raising funds for the support of their missionary ships. The average yearly gifts totalled more than £10,000 for a long time, and in addition to the yearly New Year offering gift the children raised the money to purchase outright several of the famous vessels in the series which began in 1844 with *John Williams I*, and is now represented by the auxiliary motor schooner *John Williams V*.

The work of the ship, which is essential to the proper maintenance of an important part of the South Sea Mission, is described

in detail in the November *News from Afar*. With Suva, Fiji, as her base, she visits frequently the Ellice and Gilbert Islands, with an occasional deviation to Samoa. The earlier ships in the series began their voyages in Sydney Harbour and included Papua and the Cook Islands in their far-flung parish. To-day, with increased—though not perfect—facilities provided by the merchant service, a smaller vessel is doing the shorter trips and keeping alive a noble tradition. It used to be said in the Pacific that wherever the *John Williams* went the enslaving and exploiting of the islanders died out. Certain it is that in many an island the people associate all that is good in life with the coming of the Ship of Peace. The new ship is doing good service, especially in the more frequent visitation of the islands, and a considerable economy has resulted from the plan of using a smaller ship than formerly and limiting the range of its travels.

Field Leaflet No. 1, "Isles of the Southern Seas" (eight pages, illustrated), contains a compact summary of the L.M.S. work in the islands, with a list of books for further reading.

A School in Papua



Boys entering Port Moresby School. The Lawes flagstaff behind.

ON the shores of the great land-locked harbour of Port Moresby, Papua, dwells a native community which has come into closer contact with white civilisation than any other in Papua. While a few old men are still living who were born in the Stone Age, their grandsons are abandoning the old ways of life and are seeking employment in the neighbouring European township, which is the centre of Government and commerce for the whole Territory of Papua. To such a community, a wisely planned system of education is of incalculable value.

On rising ground behind the native village, close to the flagstaff which marks the spot where, sixty years ago, the first Mission House was built for that great pioneer, W. G. Lawes, now stand a series of long, low, cool buildings, which attract the notice of every visitor to Port Moresby. Here the L.M.S. provides, in a Christian atmosphere, an elementary education for about five hundred Papuan boys and girls, and also gives training and practice in teaching to native pastor-

teachers destined for service in every part of our Papuan field.

The curriculum comprises the three R's, simple English, a little geography, and hygiene, and as varied and extensive a programme of handicraft work as circumstances permit. Religious instruction is given throughout the school, and each day's programme begins with school worship.

One of the schoolrooms serves as headquarters for the Scout group and the Guide Company. Many boys and girls join these organisations while at school and remain connected with them for several years after they leave school. A special service for Scouts and Guides is held every Sunday afternoon, and the Rovers and older Guides staff the Sunday School.

A young people's choir, composed of scholars and ex-scholars of the school, and splendidly trained by a sympathetic member of the European commercial community, who acts in an entirely honorary capacity as choirmaster, serves as a very valuable link between school and church.

A Mailu Dubu



This church was the gift of the united tribe at Mailu, Papua.

THE native word adopted throughout the Mailu district to designate a church is "dubu."

The word in olden times stood for the ceremonial houses in each clan. These houses were sacred to men only. They were always dedicated to their purpose with human blood, and were decorated with the skulls of the victims of a head-hunting raid.

In these places the elders and important men discussed the business of the clan. Boys of fifteen or sixteen years were there initiated into manhood, learned all that was most sacred within the community, and received their first teaching in nobility, courage, and self-control, such as their savage elders knew; and completed the education which their sharp little eyes and ears had already begun before they entered upon their confinement in the "dubu" for six, nine or twelve months.

With the abandonment of head-hunting, the heathen "dubus" have now practically disappeared.

But what could be more fitting now than a Christian "dubu" in a native community dedicated to God, not with human sacrifice but the sacrifice of our Lord and Saviour Jesus Christ?

Our "dubu" on Mailu Island stands not

only as a people's first free-will offering to God, but (for the first time) as a united tribe's offering. We waited ten years for it till we felt we could put up a building, the best we then could, which might be the "dubu" of God for the Mailu-speaking tribe.

On the first Sunday of each month at early morning the nave of the "dubu" is full of men and women reverently gathered together to take the Communion cup in memory of Him.

Gradually but surely the Christian "dubu" on Mailu is beginning to take the central position in community life once occupied by the heathen "dubu."

In the midst of our recent terrible pneumonic "flu" epidemic our beloved deacon, Bourava, one of nature's gentlemen, went, one Sunday morning, to visit and stay with one of our strong young village Christian men stricken with the "flu," who said "Do not stay with me, father, I cannot come to worship in our beautiful beloved 'dubu' to-day. You go."

As we left his beloved "dubu," a woman waited at the door to tell us that Pau had "sailed." Pau had gone before us to one of the "dubus" in our Father's house prepared for a Papuan's soul—"If it were not so, I would have told you."

W. J. V. S.

Lawes College, Papua



Photos by]

(Left) The hospital, consisting of a dispensary in daily use and a ward for cases too serious to be dealt with in their homes. (Right) The Principal's residence.



[Mrs. R. Lister Turner.

THE Rev. W. G. Lawes, D.D., settled at Port Moresby in the year 1874. Even from those early days he set out with enthusiasm to provide an educated Papuan ministry, and in 1884 evangelists, who had been trained by Dr. Lawes, were first sent forth to preach the Gospel to their own people.

In 1894 Dr. Lawes moved from Port Moresby to Vatorata, about thirty miles east, where he founded a larger training college. The Hall was finished by the end of that year, and a dedicatory service held in it at the New Year, 1895. Thirty-one students' cottages were later erected, most of which were paid for by special donations. The pretty little church donated by friends in England and Papua was built in memory of the many South Sea pastors who had given their lives for Christ in carrying the Gospel to the Papuans. The names of these pastors are written on a coloured window at one end of the church. In 1902 a stained-glass window with portraits of Paul and Timothy was installed in memory of the Revs. James Chalmers and Oliver Tompkins, who were killed by hostile natives at Goaribari in April, 1901.

Dr. Lawes continued his work as Principal of the college at Vatorata until he retired in 1906, when the Rev. R. L. Turner, M.A., succeeded him.

In 1924 the college was removed to Fife Bay, a more favourable site because of the good supply of food and fresh water to be had there. The new name of "Lawes Training College" was given to the institution at this time. The students' houses

were given by friends in Australia and Papua.

The number of students in residence at the college varies annually, but has averaged from about six to thirty up to the present day.

The districts of Daru, Auma, Moru, Delena, Port Moresby, Saroa, Hula, Mailu, Isuleilei and Kwato, have all been represented at the college by various students. Every student must first of all earn the good opinion of his missionary before he can enter the college. He has to spend at least two years with him in order to qualify for entrance. He must pass an entrance examination, and then spend four years in training at the institution itself, qualifying himself through those years by obtaining an adequate number of marks in all quarterly examinations, and by his obedience and uprightness of character. All students also have a course of training at the Technical School in Fife Bay.

Many of the students who have passed through this course of training are to-day filling onerous positions which were occupied formerly by men trained at the Malua Institution in Samoa.

At the end of 1930 the Rev. F. J. Searle, B.A., succeeded Mr. Turner as Principal.

Under the present leadership the work is steadily progressing. Every effort is being made to send forth native pastors who are not only equipped for the task of educating the children in the village day-school, but, having been brought to Christ themselves, have consecrated their lives and service to Him.

Living Epistles at Aird Hill



Rev. Ben Butcher in the boat shed at Aird Hill, Papua.

The motor launch *Tamate* is behind. The two boys standing at the left, Mahoni and Natai, are both doing evangelistic work. The one kneeling in front of them is a son of Dauwa, deacon of the church, one of the few men left of those present at the death of Chalmers.

PART of the stirring story of the Aird Hill Mission is the fact that some of the people recently drawn out of barbarism are now habitually handing on to their own people the Christian truths learnt from the missionary. One of them is Masi, who in his own village is steadily leading his people and proving that the sons of the Delta can rise up out of all the old tribal filth to be bearers of Christ's message.

Ema, who speaks an entirely different language, and belongs to another tribe who live on the inland side of Aird Hill, is another who has gone back to his village to act as messenger of Christ's love.

These men are of the village and live in the village the ordinary life of a villager. The work is voluntary; they are not paid by the Society, but are bearing witness of Him who hath power to save.

Day by day they gather the people for prayer. On the station our young people are being trained with that end in view. Every church member is expected to take a part in bearing the message to his own people as well as other villagers. They all return for a short time to stay in their own

village to hold prayer and talk with their own people.

Then there are the boys who go out week by week in their canoes, bearing quite a different message from the old days when their fathers ravaged their neighbours. To-day they bear a message of hope and love, so different from the old days when it was sorrow and death.

The women, too, take their part in evangelistic work, and every Thursday the big canoe of women sets off, guided by the tide as to the course they take, but off for the day to hold services in the villages near by.

Our women are divided in two companies, and take alternate Thursdays in going out. In all church members we try to instil the thought that part of their duty as members is to pass on the story of Jesus and His love. Simple, yes.

We have never had more than one Samoan teacher at Aird Hill at a time; our Delta people are ignorant and untaught. Even so, there is much to rejoice in, and as we give thanks for what has been accomplished and look forward to even better things our hearts are full of joy to Him who is able to save.

L. G. B.

Dr. Norwood in the East



[Canadian Pacific Photo.]

Dr. F. W. Norwood, of the City Temple, London, arriving by the Canadian Pacific Liner "Duchess of Richmond" at Liverpool with his family, after his sixteen months' tour of the principal countries of the world.

IN the course of his recent tour round the world with his family, Dr. Norwood, of the City Temple, London, visited many of the Society's stations in the East, and found eager and attentive audiences awaiting him. Many messages of appreciation have reached the Mission House from the field, of which the following will serve as a representative.

A missionary who was in New Zealand at the time writes this about Dr. Norwood:

"It is not often Auckland has such a feast of oratory in the pulpit and on the platform. His beautiful voice carried well in the largest building, and his wide knowledge and spacious outlook made a great impression. He was great—and he must be great, for he has a great heart and spirit. Beresford Street Church (Lionel Fletcher's old church) was crowded to the doors, half an hour before the time of commencement, when he preached there in the Sunday evening, and a very lovely, helpful service it was. It did me good.

"The church was full again at the missionary meeting on Monday. He paid a very generous and appreciative tribute to the work of the missionaries in Africa, India and China, and he gave a most able,

comprehensive survey of the problem of each country, and of the reactions and attitudes of the various nationals to their problems, to the rest of the world and to Christianity. He gave me the impression that he is only in process of seeing and feeling the significance of all he has seen in his wanderings; but he is a good interpreter of the East to the West.

"Praise be given for such vision and such men!"

At a Young People's Rally at the City Temple in October, Dr. Norwood said: "If I had another life that I could offer, I would like to offer it in the service of India, China or Japan, where great forces are flung, where the spirit is creative, where creeds and philosophies are in the melting-pot, and where young men and women are eagerly seeking for life."

There was a fully attended reception at L.M.S. headquarters on November 9th, when, after a welcome from the General Secretary, Mrs. Norwood, Mr. Graham Norwood and Dr. Norwood all spoke and associated themselves with the work and aims of the missionaries, many of whom they had visited on the field.

The Beginning of the Gospel of Jesus Christ

By EDWARD SHILLITO, M.A.

I

WE are thinking at this time a great deal about the Gospel and about our ways of making it known. We are seeing more and more clearly that the Gospel makes the Church and makes, therefore, the Missionary Society, which is the Church going out into all the world. No Gospel, no Mission! This Gospel is an everlasting Gospel, but it came to mankind in Time. It was once unknown and then it became known. It is above all history, yet it is in history. That is why when Christmas comes near we are like those who go back to the springs of their faith. We keep the birthday of Jesus. And this is the birthday of the Gospel. It is a birthday sacred to a Society which exists to carry this glorious Gospel.

II

There is wisdom in a return to the beginnings of the Gospel. It is one way of fellowship between the divided members of the Church of God, to meet at Bethlehem. When the scattered members of a family who have gone very different ways in life come back to their old home, the place where their life began, estrangements and differences of opinion seem to take their place among the lesser things. It is a good thing at Christmas for us to meet with other members of the same Christian family and be in the old home again.

"In the place where God was homeless
All men are at home."

Lesser things for us also take their place.

III

Memory has a great part to play in the Christian life. If it is true that common memories more than anything else bind the members of a nation together, it is also true that the members of the Christian Church are drawn together because they remember the same things. They remember Bethlehem, Galilee, Calvary, Olivet, and an Upper Room in Jerusalem. At Christmastide all the Churches are thinking of the same Child in



Drawn by]

[Albrecht Dürer (1471-1528).

The Adoration of the Wise Men.

a stable in an Eastern land. There are peoples of many tongues in the L.M.S.; they live in Eastern cities "half as old as time," or on coral islands, or in the African plains or forests, but at this time they have the same thoughts and visions, the same memories and hopes. We are divided by many things, but on this level of life where we meet as the redeemed of one Lord we are one.

IV

It is a lovely meeting-place, as poets and artists have described it. When we come to that beginning of the Gospel, we can delight ourselves in the wonder of that sight, but we cannot be free from the shame of our own failure to be true to that Saviour. We do not go back to the beginning to escape from our part in the story, but to find a new beginning of faith and hope for ourselves who belong to that same story. There is a danger that at Christmas we may allow ourselves an emotional outburst of kindness and goodwill which may deceive us into thinking the cause of Christ is half won. But we are still in a world in which many do not know of Him, and many say "We will not have this Man to reign over us." Christmas awakens a response within the heart of man, and for this we are grateful. But the season passes, and once more we have to face the call of a world in which there is a desperate need for the Gospel and a fierce resistance to it. Christmas should not provide an emotional escape from the burden of our calling.

A Moslem on the place of the Cross

IT is the fashion of liberal theology to-day in Islam, as well as in Judaism and in Christianity, to explain away the idea of expiation and atonement. But the Altar and the Cross remain central and dominant in the soteriology of the Bible. Remarkable testimony to this fact is given by Sirdar Ikbal Ali Shah in his recent book, *Lights of Asia*. Syed Ikbal is a Moslem, and yet he writes:—

"Have you thought what the Bible would be like without the Cross? Take the Cross out of this book and you won't be able to recognise it. If there be no promise of the Cross in the Old Testament, then its Laws distress me, it is a book of fatalism. If there is no Cross in the New Testament, then it blazes with pitiless splendour. But

V

This good news, to the first coming of which we return, is news of God, as in Christ Jesus He brings forgiveness and the new birth to the children of men. It is not simply to man who cries out "What is truth?" or "Where can we find beauty?" but to man who says "What must we do to be saved?" that He comes. We do not escape from that problem by returning to Bethlehem and not to the Cross. It is to the coming of One Who was to die on the Cross and be raised again that we return. It is the beginning of *that* Gospel, for there is no other we celebrate. Bethlehem shines with a borrowed light.

VI

Or to apply all this to our L.M.S. service, we are not permitted to escape even for a brief season from our immediate call to become in an hour of crisis witnesses to the Gospel. The story which began at Bethlehem and Calvary is not ended, and it is the same story still. There is fresh hope to be won, but only by those who expose their souls to all that that Coming meant. There is renewed vigour, but only for those who are willing to renew their vow of loyalty to the Crucified.

It is the beginning of a long story. Where are we in that story? Spectators, or fellow-workers with Christ? We go back to the springs, but not to stay there. We worship and adore, and then once more we set our face to the future. There is much that waits to be done.

put the Cross back, and at once the book becomes a Gospel. Its Law becomes *Love*, its shadows flee away, its destiny is the Father's House. No wonder that redeemed souls put the Cross at the centre of their experience. On *that* they rest their confidence. When in sorrow they sing: 'Simply to Thy Cross I Cling'; and when passing through the valley of the shadow of death they sing: 'Hold Thou Thy Cross before my closing eyes.' At the Cross my sin is conquered. At the Cross I can say, 'My Lord and my God.' . . . Education could not do it. Social reform cannot do it. Our beautiful essays and ethical sermons cannot do it. It is Christ upon the Cross Who discovers sin, Who forgives sin, Who conquers sin."

(From "The Moslem World.")

On Returning from Furlough

MR. GRIFFITH QUICK arrives at Mbereshi after furlough at home. His first letter contains the following about the young fellows who have been in his school :—

"Sadman" becomes "Bright"

"Jacob is an interesting character. His first name was Jacob Sadman, because he said the world was a sad place for him. He had lost his father-in-law, and things in general went wrong with him. The name Sadman appeared on all his books, on the cover, on the title page, and at the end of the book. One day I said to him, 'Jacob, from this day forth thou shall not be called Sadman, but Bright.' The suggestion appealed to him; he burst out laughing, and, clapping his hands, warmly added, 'Thank you, *mukwai*.' From then on he was a different person. He bucked up at football and games, he wrote 'Bright' on the wall of his house, his buttons shone and he was spick and span on parade as he had never been before. In less than a month he was engaged to be married.

"I felt that my first duty towards him when I returned was to give him a holiday.

He went away to the hills for a few weeks, and returned toned up and his usual Bright self again."

The end of a menace

"An unusual disturbance occurred early in the year. An angry lion with its mate worried the district for several days by tearing down goat kraals and killing the goats. Eventually William, a keen and intelligent youth, killed the huge beast with a poison bait which he had laid in its track in the forest. When they found it lying still on its side, they fired shots into it in order to make sure that it was really dead. Then they carried the dead beast to the village and sang and danced round it. The lioness prowled and grunted for a day or two around the spot where its mate was killed, and was then not heard or seen any more."

Mr. Quick takes a cycle ride to a distant village.

"Here is Eneya, one of the duller at school, who barely managed to pass his teacher's examination, slow and irresponsible, creating an almost exact replica of the school at which he was taught.



Rejoicing over the vanquished lion.

Eneya catches up

"I feel terribly humbled by it all, and my heart reproaches me for such lack of faith in the power of Africans and for such impatience with their apparent slowness of heart. For six years I struggled with them—dull, listless, normal students, who seemed to make no progress. They would glare at me with meaningless glassy eyes when I would try to explain to them the principles of education. We did not forget to practise, yet the result was disappointment. Before leaving to go home on furlough I felt as though I had got nowhere, and was committing young men, ill-equipped, if equipped at all, to the almost impossible task of redeeming village life. And here is Eneya, one of the dullest, holding his own splendidly, and winning the children with their parents to his side, and leading them on triumphantly.

"I asked him how he came to do it, as he had shown no promise of such good work at school. 'Well, sir,' he replied, 'it's like this: When we were at school we listened

and we saw, but could not take it all in. But after a time it comes back to us afresh, and we are able to try it out for ourselves. That's how it is.'

"A similar experience awaits us at Kambwali's village. Here we find Duncan, a former teacher and an old boy. He is now the evangelist. With pride he presents to us Silas, the headmaster, and a hundred and fifty happy children, all of whom he regards as being under his spiritual care.

Silas Happy World

"Silas used to call himself Silas Difficult World, because the world for him was difficult. He was renamed Silas Happy World, and since then things have gone a little bit better with him.

"A new sun-dried brick school and chapel is being built in place of the old tumble-down wattle and daub square hut that was built years ago. The same is true of the work at Kambwali's village—'The seed growing secretly, we know not how'."

The New Forward Movement

THE New Forward Movement in connection with the L.M.S. is evoking widespread interest. The Manifesto signed by sixteen men and women has been considered in scores of deacons' and church meetings. Letters of goodwill and assurance reach the Mission House every day. Offers of personal service and varied forms of help are being received. Gifts of money, many of them anonymous, and promises of support, often at the cost of real sacrifice, are coming in steadily. Scotland, Ireland and Wales are taking their honourable part in this new movement.

Special interest attaches to a second manifesto issued by ten young ministers in Northumberland and Durham. That such a manifesto should come from an area so long and so desperately straitened is greatly reassuring. The manifesto which appeared in the *Christian World* and the *British Weekly* stated that: "We, the undersigned, being deeply moved by the call to a New Forward Movement given by Mr. Chirgwin and by the appeal issued by the group of distinguished ministers in support of this call, have also taken counsel together and have determined, by the grace

of God, to do all in our power to extend the missionary interest in the churches under our charge.

"We who are at the beginning of our ministerial life would seek to share that concern for the Kingdom of God and the winning of men and women. To this end we pledge ourselves to give the cause of Christian Missions a prominent place in our respective ministries." Then follow the names of the ten signatories.

The next step in this forward movement is the holding of some forty or fifty meetings of a private character in important centres. Several of these meetings have already been held. It is hoped that all of them will have taken place by the end of the year. Some twenty people are being called to each of these meetings in order to confer with two of the signatories to the original manifesto. The aim of the two visitors is to share with the twenty whom they meet their sense of urgent concern for the evangelisation of the 35,000,000 people overseas committed to the care of the L.M.S. The task is to light the fire in the heart of every Church member. It has been lit in many hearts already, and it is spreading.



A great Geologist

THE Government of New South Wales recently gave a State funeral to the remains of the late Sir T. W. Edgeworth David, C.M.G., F.R.S.

Thirty-five years ago Professor David visited Funafuti in the Ellice Islands to test Darwin's theory of coral formation, and made extensive borings of the reef. Mrs. David, who accompanied the expedition, wrote a charming book, "Funafuti," which did much to increase sympathetic concern for the Ellice Islanders who were, and still are, connected with the L.M.S. Mission there.

A London newspaper, reviewing the book, expressed the opinion that people living in such a wretched physical state ought to be allowed to die out. Under the combined ministries of the missionaries and the Government doctor the Ellice Islanders have greatly improved. The newspaper has died out.

Seeds of Love

"In March, 1934," writes one of the Ellice Islanders, now a teacher in Papua, "we received a sacred gift from two churches in the Ellice Islands for our work in Papua: fifty-five sets of children's clothing and a dozen yards of material. This is the first offering of its kind that has been made, and we simply do not know how to express our thanks, we are so overcome by your love and thoughtfulness. . . The love behind them, reminding us of our close spiritual contact in prayer and sympathy, binds us so closely together, even though we are so many thousands of miles apart. The work indeed lives and grows, the seeds of love bear fruit. Brethren, fathers, sisters, mothers, daughters, sons, in the name of the triumphant Christ, we thank you. . ."

Coming at such a time, when the Ellice people themselves are hard put to it through the depression, and when the people themselves are most careful over their clothing, such generosity can only speak its own message to the hearts of Christians throughout the world.

A Brahmin's Testimony

Speaking at a conference for Indian workers on the occasion of Dr. Stanley Jones's visit to Erode in September, a Brahmin convert, now a missionary of the Methodist Mission, said:—

"Hindus are becoming increasingly dissatisfied with the religion of ritual and sacrifice, they want Bhakti, and this because of what they have learned, directly or indirectly, from Christianity.

"It is my experience that caste people to-day are longing for the gospel of Jesus Christ, and will hear it gladly even from outcastes—the simple fisher-folk of Galilee touched by the love of their Master. . . .

"When I preach to Hindus I base my plea for Christianity solely on what it has done for people."

China's Spokesman on Christ

In June last, Madame and General Chiang Kai-Shek attended the commencement at Ginling College, Nanking. The General, who is the head of the Chinese Government, spoke to the girl students, and concluded thus:—

"With all your scientific training you are going out to serve; but remember you cannot render any real contribution to society or humanity unless you serve in the spirit of Christianity—the spirit of sacrifice.

"This graduating class is going out into the world for which it has a responsibility. Will the intellect alone serve to better our country, environment, and the world? No, the intellect is not enough; it must be

assisted by religion, by the spirit of Christ. As graduates of a Christian institution, it behoves you to strive to grasp the essentials of Christianity, for your own benefit as well as for that of others who do not have the chance to come in contact with institutions of a similar nature. This is a period when our country is going through difficult times, and with the Christian spirit of service you can make your contribution to her in the revival of the nation."

A surprising speech by a Papuan

On August 1st, in the presence of the Lieutenant-Governor, the Resident Magistrate of the central division (Mr. C. T. Wurth) presented the prize of £5 to the village of Hanuabada for being the best-kept village in the district this year. There was a large gathering of village people, with their councillors. Councillors Lohia Kamea, Ahuia Ova, and Rakatani Keke spoke.

Sir Hubert Murray, in his report, states: "Rakatani Keke's speech was surprising. It was delivered in English with ease and fluency. When native taxation was introduced, he said, they had many misgivings about it. They feared that they would get nothing out of it. But those misgivings had gone. They all understood now that their taxation money was kept in a special fund which was spent for the benefit of the natives. Hanuabada had received a water supply;

they had schools for their children, a hospital and medicines, and their women shared in the baby bonus. They knew that they were getting many good things from the taxation money, and they were well content to pay their tax.

"It must be remembered," adds Sir Hubert Murray, "that the speech was made by a Papuan native in a foreign tongue on a complicated subject."

Rakatani was educated at the London Missionary Society school at Port Moresby. (*From the Sydney "Morning Herald."*)

Blessing the Trees at Bishnupur

On Tuesday, the 28th August, 1934, we celebrated the Rains Festival in our school. The Rainy Season is one of the most important seasons in the year, especially in the villages. We decided to set apart one day for special thanksgiving to God for this season. We had been given some trees by the Agri-Horticultural Society of India for planting in our school compound. So on this day we put these trees in tiny pots on the Communion Table in our school chapel, where we all assembled, and after a short service of thanksgiving we dedicated the plants and then went out of the chapel in a procession singing. The prefects each carried a tree and we stopped at the places where the trees were planted.

The whole ceremony was most beautiful. (*From S. K. Chatterji.*)

Church Universal

Tune—*Golden Sheaves.*

WE thank Thee for Thy Church,
O God
Redeemed from every nation;
For those who find Thy staff and rod
Their strength and their salvation;
For souls restored and hearts made pure,
For graces still increasing;
For hope renewed and faith made sure
And guidance never ceasing.

We bless Thee for the Word of life
Proclaimed to high and lowly;
For comfort in the midst of strife;
For sinful lives made holy.
The Word that heavenly truth imparts,
A light divine indwelling.
Confirm Thy Word within our hearts
To deeds of love compelling.

We praise Thee for the Saints who stand
With us Thy Name confessing;
Thy ransomed ones from many a land,
Partakers of Thy blessing.
For all the preachers of Thy grace,
And heroes of our story;
For souls redeemed of every race
Who reign with Christ in glory.

Unite us in Thy faith, O Lord,
A brotherhood unbroken.
Give to Thy Church at home, abroad
Love's deep and holy token,
Till peoples find in Thee their peace,
Mankind with angels singing
Glad tidings that shall never cease,
And Heaven with joy is ringing.

NELSON BITTON.

Samson's Strength against Caste

By ARTHUR RUMPUS (Cuddapah.)

I WAS recently in camp in a small place, Adiereddipalle, where there is close to the Shudra village a little outcaste Christian village and congregation. The two principal men among these, Isaku and Samson, have recently taken a forest contract in the neighbouring Government forest; for a certain contract price they were given the right to clear about 100 acres of forest and sell the fuel, which must be cut and put ready in small stacks of regulation size, each making a good cartload of firewood. The caste farmers from twenty to thirty miles away in the near plains come with their own carts and buy the fuel on the spot.

Usually these contracts are taken by caste people who have capital enough to buy the contract and pay for the working expenses. The contracts are sold every year at the Government Forest Offices in Cuddapah by public auction; several hundred caste contractors come every time. Samson and

Isaku had to bid in open auction against these caste contractors, and secured their contract quite cheaply.

They had started work a few days before I came to camp. On Sunday I held service with communion in their small village, but as the school-house was in bad repair we had to hold it in the teacher's house. We were very crowded, men on one side, women and children huddled together between string cots and cooking pots on the other. Some late arrivals sat down right near the door, which was left open, among them Samson. While the service was going on two more men came along and sat down on the door sill. It was drizzling a little so I asked them to come right in and sit down where they could. But they would not, and then I realised that they were caste men who would, of course, not sit close together with outcastes. To my astonishment, however, Samson, who is a bit of a Samson in size



The Hindu fuel-cutters ask for Christian prayer at the beginning of their work.

and strength, in a very friendly way took hold of one of the two caste men, a young fellow, by the neck and pushed him right inside down on a bit of mat on the floor where the women and children were crowded together. When he saw my look of surprise Samson explained his action by saying: "Oh, he is our man." I did not know what he meant. Next day the explanation came.

On that day I went to the forest about three miles from their village to see how the work was done. As I was looking at the lots of firewood made ready, our outcaste Christians were busy cutting down the trees and bushes, and with them I noticed were

also some caste people at work. They were employed by the contractors Samson and Isaku. The young caste man of the previous day belonged to these.

One oldish caste man came along, showed me his blistered hands from handling the hatchet vigorously, but with every sign of gratitude and with a happy smile on his face he said: "Sir, we live to thank these Malas here. If they had not taken this contract we could have got no work. But, as it is, I earn every day eight annas (this is indeed very good cooli for these parts of South India). I am a poor man with wife and five children. Thank God for these Malas."

A House with a Challenge

FOR some twenty years Dr. Yeh has been in charge of our large central hospital in the city of Wuchang. He has not only been physician and surgeon, but he has been the means of raising thousands of pounds to extend the work.

He is a beloved elder in the church, and takes a deep interest in its welfare.

At Kuling and other summer resorts, conferences are held, at which Chinese Christian leaders and well-known foreign speakers take part, and great blessing has usually followed.

Dr. Yeh, who has himself found health in the mountain air, devised a plan which resulted in the building of the house here illustrated.

It first took shape in his mind five years ago, but he met with difficulties, financial and otherwise. However, he continued praying. His first difficulty was to find a suitable site, but a friend suddenly emerged and a most desirable site was secured. He found a contractor and within a few months the building was erected. Site and building cost about £530.

The object of the building was two-fold ;

not only was it to be a place of rest where his own tired helpers could come in rotation for ten days or a fortnight to get away from the terrific heat of the plain, but he had still another end in view. It was to invite seven or eight men or women each



Dr. Yeh's new guest house.

year to the hill conferences, and to make no charge for either board or lodging. This would enable many to attend who could not meet the heavy cost of accommodation elsewhere.

Is not this a challenge to all of us, not to enjoy selfishly our own temporal and spiritual blessings, but to make it possible for others to enjoy them too ?

T. G.

OURSELVES IN 1935. The Directors of the London Missionary Society ask for your help in increasing the number of readers of "The Chronicle." At this time of the year, when present readers are ordering the magazine for themselves they may be doing a real service to the work by introducing a new reader. Specimen copies will be sent on application. The subscription is 2s. a year ; or by post direct, 2s. 6d.

Home Notes

The Immediate Task

THIS month of December must show a great financial advance if we are to draw level with the home income to the end of the calendar year of 1933, and start out upon our economy campaign during the first three months of next year. *Please mark the following figures for the period of seven months—April to October, 1933, £23,698, as compared with 1934, £21,040, a decrease of £2,658.* We can straighten this out by the end of December and set about the required advance of £8,000 during the three months of the financial year which will still be ours before the accounts close. If the fifty thousand people or more who read *The Chronicle* will each set about doing and saying something, the issue cannot be in doubt. Let us then be up and doing. Why not make the coming Christmas pre-eminently L.M.S.? We can give our missionaries a happy Christmas and make our own the merrier by a practical missionary remembrance. Then we can look the New Year straight in the face. . . .

Having recovered all lost ground before the close of 1933, our task then will be to secure advance in 1934. Boldly stated, that will be to advance during the months of January, February and March the income by a net sum of £8,000! That is not an easy task, but it is quite possible. The appeal, however, must be got to the right quarters. There are many people who are already at the point of sacrificial giving for the work of their churches. To them the call is to let their example fire the zeal of others, and by personal work to move onward the formal givers and to stir the laggards. Help can be given by making once more a special study of the unreached and of the best methods of approach to them. Their attention has to be secured. If only they could envisage the missionary ideals of the Gospel and the way these are being attempted the half-way house to response at least would be reached. Apart from the work of the pulpit, this involves personal work and the giving of time is essential. Everyone who in this way can secure an additional subscriber of five shillings during the first three months of 1935, will have done his or her share towards the total extra sum of £8,000 which is required to avert further withdrawals of missionaries and work and

to provide the jumping-off ground for the advance which is in all our hearts.

The Further Vision

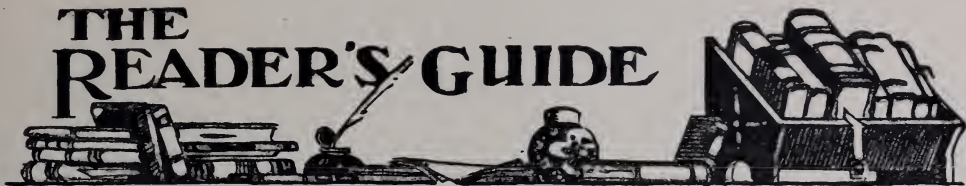
Organisation—Committees, Auxiliaries, Directors, Secretaries, and so forth—is the means by which the machinery is kept in order and the means of movement are provided; the work itself is bigger than all of these. Without the engine, the dynamo, the arc lamp and all the paraphernalia which provide channels for power, the light would not shine, and the light itself is the end and purpose of the total machine. "Let your light shine," by this the purpose is revealed. And by it all our organisation stands judged. The dark places of the world are our field of effort, whether of mind or conduct or spirit. Our real L.M.S. business is with the thirty-five millions of mankind waiting for the Light, who have been committed to us by a heritage of pioneer tradition and by our sense of their spiritual need. Advance is called for because of the claim these millions have upon us through the gift of the Gospel, which is ours. We of the L.M.S. speak of this in terms of men and money because these are our one means of expression. Through them we serve. The foolish virgins were without light *because they had no oil in their lamps!* It is the business of Christian Missions to light the world on the way to God. His servants are a commissioned people; "the slaves of the Lamp" of life. As the Survey Report put it for us, we need, so far as human judgment can see the task, one hundred and thirty extra missionaries, and an added £80,000 of income that we may "let our light shine before men."

Our Share of Accomplishment

Our generation may not see this fully accomplished, but so far as the spirit of Christian duty takes hold of us, we shall not fail in doing our share of it. The alternative is to pass on a heritage of defeatism to our successors, and that must not be. Courage should be ours from the past, and inspiration as we think into the future. The possibilities of to-morrow are enshrined in the doings of to-day. To "balance the budget" is only the first part of our task. We are called to something bigger than this. If our banners are set up in the name of God the word blazoned upon them is *FORWARD!*

N. B.

THE READER'S GUIDE



Ronald Ross, Dragon Slayer. By J. O. Dobson, 1934. (*Student Christian Movement Press, 3s. 6d., postage 4d.*)

It is with great pleasure that we call attention to "Ronald Ross, Dragon Slayer," in which our friend the Rev. J. O. Dobson has told with excellent skill and knowledge one of the romances of modern medicine. Sir Ronald Ross will for ever be famous for the discovery which he made of the way in which malaria is transmitted. The story reveals not only a man of genius, but a man of almost prophetic insight. Ross was not only a scientist and a mathematician, he was also a poet, and his poems, which he wrote while he was making his investigations in a hill station in India, ought to be read by everybody.

The significance of his work has already been partly seen, but what it will mean for the family of mankind in the future no one can estimate. Civilisations in times past have been destroyed by malaria. If human society in days to come is set free from such a danger, it will be in no small measure due to the work of Ronald Ross. "He slew the dragon and delivered mankind from immemorial bondage."

For a society whose representatives work in countries where malaria is still a scourge, it is a matter of the deepest interest to trace what has been done by this man, of whom with such sympathy and understanding Mr. Dobson has written.

Directory of Christian Missions in India, Burma and Ceylon, 1934-35. (*National Christian Council, Nagpur; in England, World Dominion Press, 4s., postage 6d.*)

This Directory will be invaluable for all students of missions in India. It is published by the National Christian Council, but its Secretary gives a tribute to the very generous co-operation of the Rev. Alexander McLeish and his colleagues of the World Dominion Movement in London. Mr. McLeish has prepared the valuable decennial survey.

The decennial survey is full of material for serious thought. One fact only can be mentioned here:—

"The Protestant community has not made equal progress in the various parts of India. In the south, the mass movement areas account for the 183.3 per cent increase in Hyderabad State, and the 80.9 per cent in Mysore. The phenomenal growth of 84.8 per cent in Assam stands out as a work among primitive tribes; Madras shows 57 per cent, while the Central Provinces and Cochin show 52.8 per cent respectively. On the other hand, if we reckon 12 per cent as the natural increase of population during the decade, then decreases in the Christian community have to be recorded in Gwalior (−37.2 per cent); Central India (−10.6 per cent); Baroda (−1.1 per cent); Sikkim (−2.5 per cent); United Provinces (2.6 per cent); Rajputana States (6.8 per cent).

There is much to encourage the missionary reader, but at the same time no one who looks through this book can doubt the seriousness of the call to carry the Gospel into India, and of the large ranges which are still practically untouched by the Christian Church.

The Colour Problems of South Africa. 1934. By Edgar H. Brookes, M.A., D.D. (*Kegan Paul, 5s., postage 6d.*) Printed and bound at Lovedale, S.A.

Any book which frankly faces the problems of South Africa and gives some guidance as to their solution is to be welcomed. Dr. Brookes's latest book, "The Colour Problems of South Africa," is to be especially welcomed, for there are few men in South Africa more qualified for so delicate a task.

Within the small compass of 232 pages he reviews the Union Native Policy for the past thirty-four years, examines the theories which explain it, and includes in his study a reference to the important race groups of "Coloured" and Indian people.

Dr. Brookes carries out his task with courage and sincerity. The repressive legislation is brought under examination, is shown to be based on colour discrimination, and to proceed from fear.

Arguing not on mere academic considerations, but from well-marshalled facts, Dr. Brookes shows the futility of any attempt to solve the colour problems of South Africa by a nationalist approach. There are five distinct race groups within the Union, and nationalism carried to its logical conclusion would result in five "nations" within the country, which is absurd, or would draw all non-European people into one great anti-white group, which would be disastrous.

Segregation is shown to be scarcely worthy of consideration at the present day. Though once a possible solution, race complications have advanced too far to admit of any turning back.

But Dr. Brookes does not merely examine unworkable theories. The important part of this book is its constructive suggestions. It sounds the call for the lowering of the Colour Bar, and for co-operation among all classes of the population of South Africa. It does not even shrink to indicate how that co-operation is to take place. It is to be unity in diversity, achieved by unity in interdependence, unity in service, community in worship.

Of particular interest is the chapter on Christianity and Colour. The first section dealing with the work of Christian missions is far too apologetic, and there are generalisations such as those on page 157 with which one cannot agree. The second section on European Christianity and its relation to race prejudice is a challenging one, and goes right to the heart of the whole problem of Colour.

This book shows clearly that the "Coloured" people (whose continued existence was made possible and whose rights were championed and won by one whom Dr. Brookes describes as "a great missionary politician," Dr. Philip of the L.M.S.) hold the balance of power in South Africa. They complicate theories which if put in practice would injure the Bantu, and on the other hand they are the "spear head" of the non-European advance.

This book is a real herald of hope, and an addition to that growing list of literature which dares to champion the "philanthropist" point of view, and on the grounds of policy as well as of humanity calls for a removal of repressive measures against developing people.

“Out of Africa”

The Bangwaketse honoured

FOR the first time in the history of the Bangwaketse, the most important person in South Africa, as far as the Protectorates are concerned, the High Commissioner, at present Sir Herbert Stanley, C.M.G., paid a personal visit to the Chief and Tribe, to wish them farewell, before vacating his post as High Commissioner for that of Governor of Southern Rhodesia. Saturday, July 28th, was in every respect a day to be remembered by all who took part in the proceedings at Kanye.

A massed gathering of the schools awaited the arrival of His Excellency, who afterwards inspected the Wayfarers, Pathfinders and other scholars in front of the school house.

He then addressed the children, telling them that the true basis of all progress in education was the Christian religion, which always made for self-respect and the building up of character.

His Excellency attended the tribal meeting, and spoke to over 2,000 natives who were gathered to hear him, congratulating them on the carrying out of important public works such as the pumping station which supplies the tribe's water, and the new road from the pumping station to the new reservoir (45,000 gallons).

The reservoir itself is the work entirely of ex-Tiger Kloof masons, who under European superintendence have put up a cement tank which will bring them credit and serve the tribe for generations to come. His Excellency told them that with these things accomplished by their own initiative and energy, they had shown the world what they were capable of doing. He hoped that these were beginnings of enterprises which in the near future would enable them to stand upon their own feet and prove themselves to be

worthy of the respect and trust of everybody.

Throughout the meetings the speeches made by His Excellency rang with the Christian note, as he urged the people and the children to work in harmony with Christian teaching and so to help their Chief Bathoen, who as a young man had so far proved himself to be worthy of his position.

Livingstone on Philip

There has recently come into the hands of Mr. Francis Edwards of Marylebone a most interesting batch of early letters from David Livingstone.

There are five letters addressed to Mr. T. L. Prentice, residing at 22, Gower Place, London, Stowmarket, and Ongar successively. Prentice appears to have been a companion of Livingstone's days of preparation in and near London. It would be of interest if more information could be found regarding him, and also Miss Cathrine Ridley, to whom Livingstone wrote through Prentice.

A letter dated from Kuruman on August 3rd, 1841, informs Prentice that the young missionary has spent a month in the home of Dr. Philip in Cape Town. He started with prejudice against Philip based upon things he had heard in England, but “that prejudice was entirely dissolved, and affection and the greatest respect took its place. I have heard a great deal said against him, but now I am fully satisfied it is all, or at least the greatest portion of it, sheer downright calumny; he and Mrs. P. are eminently devoted and humble Christians. Their work will be better known when they have gone to reap the reward of their labours, and when the name and memory of their calumniators shall be sunk in the shade of oblivion.”

That prophecy seems to be on the way to fulfilment.

THE NEW CHRISTENDOM—A Study of the Extension of the Christian Message To-day.

Broadcast on the Fourth Sunday in each Month, until 28th July, 1935.

National Programme, 5.0 p.m.—5.15 p.m.

Listen on December 23rd for “SHARING THE GOSPEL: by the Spoken Word.”

Rev. W. J. NOBLE, General Secretary, Methodist Missionary Society.

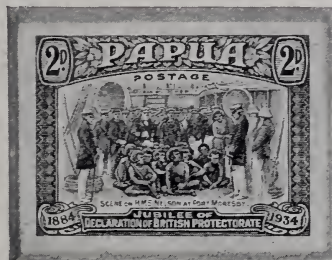
Mr. Noble was for over twenty years a missionary in the East, and is now the Secretary of the Methodist Missionary Society in charge of the work in India, Burma, Ceylon, and South Africa.

New Papuan Stamps

THERE has been a special issue of Papuan postage stamps, commemorating the Jubilee of the Declaration of British Protectorate, which should interest our readers. They contain pictures connected with our Port Moresby Mission Station.

The stamps are to be of four denominations, in two distinct designs: that for the 2d. and 5d. being of one design whilst the 1d. and 3d. will be of the other design.

The twopenny stamp bears a scene on H.M.S. *Nelson*, when Commodore Erskine met the native chiefs. The inscription, "Jubilee of Declaration of British Protectorate," appears at the base of each stamp, flanked on either side by the relevant dates "1884" and "1934."



The two figures at the extreme chiefs.

right are those of W. G. Lawes and James Chalmers, our missionaries, who acted as interpreters of the proceedings.

The design for the penny stamp shows, as its main feature, the ceremony of hoisting the British Flag at Port Moresby, with the British sailors and marines surrounding the ground within the enclosures. Portraits of Commodore Erskine and Boe Vagi (a representative native chief) appear on the lower corners of the design. At the right is the L.M.S. Mission House. It has been stated that this was the only bloodless annexation in the history of the British Empire, and that its peaceful character was due to the care taken by the missionaries to explain the meaning of the event to the native chiefs.

Copies of the new stamps will shortly be obtainable through the L.M.S. Stamp Bureau at special prices.

Books, Pictures, and Ships

OUR PLANS.

For Boys and Girls

A WHOLE new series of books on India, for boys and girls, has been prepared. For the youngest, "Two and an Elephant" (1s.) will prove as great an attraction as "Wee Wong." "The Green Friendly Book" (1s.), by Mary Entwistle, contains stories of friendship in an Indian village, which are suitable for reading or telling to Primaries. "Talks on an Indian Village" (1s.) contains excellent material for use at week-night meetings. We know of at least one group which has already got to work to carry out some of the interesting suggestions for handwork which it contains. "Yarns of Indian Youth," by Margaret Baumann and Basil Mathews (1s.), is a new kind of yarns book. The stories are all of Indian youth of the present day. It is not too early to be making plans for the New Year's Offering

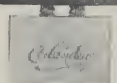
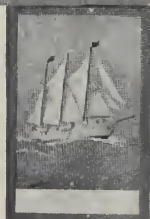
for Ships. It is fortunate that this year the lessons set in the Junior Course in February 1935 are on John Williams. A good plan would be to take these lessons in January and make the expression work an offering for the ship which is carrying on the work which John Williams began.

Cinematograph Bookings

THE Joint Committee appointed by the various Missionary Societies has arranged for public showings of Missionary Films at the following places. Readers will greatly help by promoting the success of these displays: Ealing (Victoria Hall), December 3rd-5th; South Shields (St. Michael's Hall), December 5th-7th; West Hartlepool (Town Hall), December 10th-11th; Dorking (Congregational Church Hall), January 15th, 1935; Woolwich (Town Hall), January 28th.

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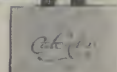
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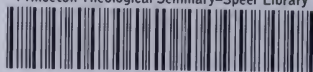


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